

8

COLLECTIONS OF FORTY ḤADĪTHS

Al-Arba'īn

Chihil Kalima

‘ABD AL-RAHMĀN JĀMĪ

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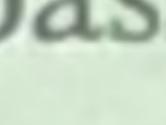
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PUBLISHER'S PREFACE

IN THE NAME of Allāh, the Most Clement, the Ever Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

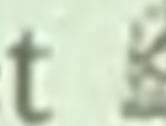
The tradition in Muslim religious literature of gathering collections of forty Hadiths dates to as far back as the second century after the Hijra. ‘Abd Allāh ibn al-Mubārak al-Marwazī (d. 181 AH) is thought to be the first to have done so, and his lead was followed by later Hadith scholars such as Muḥammad ibn Aslam al-Ṭūsī (d. 242 AH), al-Ḥasan ibn Sufyān al-Fasawī (d. 303 AH), and many others. Perhaps the most well-known collection is that of Imām al-Nawawī (d. 676 AH) which has been translated into English and on which there exist several commentaries including Ibn Rajab’s exhaustive *Ja’mi’ al-‘ulūm wa al-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty Hadiths springs from a Tradition narrated through several Companions that puts the spiritual rank of religious scholarship within reach of the ordinary believer: "Whoever memorises forty narrations for my Nation in matters of this religion, Allāh will raise him up as a scholar and I shall be an intercessor and a witness for him on the Day of Rising." The narrators of the various versions of this Hadith include illustrious names such as 'Ali ibn Abī Tālib, 'Abd Allāh ibn Mas'ūd, Mu'ādh ibn Jabal, Abū al-Dardā', Ibn 'Umar, Ibn 'Abbās, Anas ibn Mālik, Abū Hurayra, and Abū Sa'īd al-Khudrī, may Allah be pleased with them all. In this series Turath Publishing sets out to present the *Arba'īns*, collections of forty Hadiths, compiled by some of the greatest scholars of Islam.

It brings us joy to present this selection of Mullā 'Abd al-Rahmān Jāmī, a text that was suggested and translated by Dr. Muhammad Isa Waley. The translation, as observant readers will recognise, has been penned with a great deal of heart. What makes this collection unique is the two figures of impeccable and amiable character who have infused this work with their passion and integrity. When individuals of this stature write about the Prophet (*sallā Allāh 'alayh wa sal-lam*: hereafter , the leader and inspiration of all divines, one is left with an indelible impression.

The only blemish in this otherwise wonderful bouquet

of Prophetic dicta is the lack of critical rigour. However, this criticism should not be restricted to Jāmī, since it was quite characteristic of his era and cultural milieu. In order to alleviate this drawback, Maulana Uwais Namazi, who kindly edited the Arabic text, was given the extra task of referencing the Hadiths cited.

It is hoped that through acquainting readers with the sayings of the Prophet , the translator, editor, and publisher and everyone who made this series possible may be included among those to whom the above Hadith applies: "Whoever memorises forty Hadiths. . ."

YAHYA BATHA

FOREWORD

ALL PRAISE IS for Allah Most High, Who in every time of the world's latter days has blessed the *Umma* (Community) of His first-created and last-manifested Envoy Muhammad ﷺ with the continuous presence of pious, saintly scholars who are living conveyors and embodiments of sacred knowledge and Muhammadan virtues. May He bless forever and forever, with blessings that increase through all eternity, His Beloved Chosen One, whose words have inspired many to select and comment on forty of his noble Hadiths.

The compiler of the present selection, Nūr al-Dīn 'Abd al-Rahmān Jāmī (may Allah be well pleased with him), was one of the great intellectual figures of the Persian-speaking world in the 9th/15th century. Though chiefly famous for his poetry, Jāmī was a polymath, being—amongst other things—a metaphysician, grammarian, biographer, courtier,

and a master of the Naqshbandī Sufi Order. He produced numerous literary masterpieces in the Persian language, and also a considerable number of important works in Arabic. For the benefit of those interested in learning more about him, some further details are included here.

The pen-name Jāmī is derived from the village of Jām, close to his birthplace of Kharjird and not far from the city of Herat, today in western Afghanistan. The name Jāmī also alludes to the drinking-cup (Persian *jām*) that symbolises the experiences of *Tawhīd* or Divine Unity associated with *dhikr* *Allāh* and *ma'rifa* (literally, remembrance of God and direct cognition of Him). Herat was a flourishing centre of Islamic culture, and it was there and in Samarkand that the young 'Abd al-Rahmān pursued his studies.

He quickly emerged as an outstanding scholar, excelling in all branches of learning. At the age of about thirty, however, Jāmī apparently gave up his conventional scholarly career to concentrate on following the Sufi Path under the guidance of Sa'd al-Dīn Kāshgharī and, after his death, Khwāja 'Ubayd Allāh Ahrār. These two sheikhs of the Naqshbandiyya Order (may Allah be well pleased with them), Ahrār especially, were highly influential at the courts of the Tīmūrid rulers, descendants of the famous Turkic conqueror Tīmūr, at Herat and Samarkand respectively. In this way Jāmī enjoyed access to the court at Herat, and

several of his works were dedicated to successive Tīmūrid Sultans.

During the reign of Sultan Husayn Bāyqarā (873-911/1469-1506) Jāmī himself became enormously influential, as a friend (and later spiritual adviser) of Mīr 'Alī Shīr Nawā'ī, who besides being vizier to the Sultan was a munificent patron of learning and literature. Nawā'ī (d. 906/1501) was also the greatest and most prolific author ever to write in Chaghatay, the classical mediaeval Turkic language from which modern Uzbek and Uighur are descended. Among Jāmī's younger contemporaries was another prolific scholar and author, Husayn Wā'iz Kāshifī (d. 910/1504-5), who produced a compilation of forty Hadiths together with an exhaustive commentary (see Bibliography).

In 1472, Jāmī set off to perform the Hajj. His journey included meetings with numerous rulers, scholars and other notables. It took him through Iran to Baghdad, where he stayed for some months. After completing the pilgrimage rites the following year, Jāmī set out on the journey back to Herat, this time travelling via Damascus, Aleppo and Tabriz. Back in Herat, Jāmī combined holding a position of power with a continuingly productive spiritual and literary life. Married to the granddaughter of Sa'd al-Dīn Kāshgharī, he lived on to the age of eighty, dying in 896/1492.

Jāmī was an extraordinarily gifted and prolific author,

and his literary career lasted for more than half a century. Here one can only describe in brief the scope and extent of Jāmī's oeuvre, beginning with prose works. *Nafahāt al-uns* is a large biographical compilation devoted to great Sufi figures, including facts—or, in some cases, pious anecdotes—about their lives and an account of their sayings and spiritual accomplishments. In a similar vein, Jāmī compiled and commented on the sayings of the Naqshbandī sheikh Khwāja Abū Naṣr Pārsā of Balkh.

Jāmī's other works on Sufism include *Sharā'iṭ-i dhikr* (also known as *Risāla-i Ṭarīq-i Khwājagan*), a technical treatise on *dhikr*, or invocation; and, in Arabic, *Risāla fi al-wujūd*. The latter is an exposition of the widely misunderstood doctrine of *Wahdat al-wujūd*, which is more or less the opposite of pantheism in that its cardinal point is that the act of being (*wujūd* being a *maṣdar*, or infinitive verb form) is, in the final analysis, attributable only to God Himself and to none other. The same subject and other related matters are treated in Jāmī's commentary on Ṣadr al-Dīn al-Qūnawī's metaphysical treatise *Miftāḥ al-ghayb*.

The *Lawā'iḥ*, which is written in mixed verse and prose, is a sequence of meditations on aspects of mysticism which has long attracted a wide readership. A Chinese version, recently published in English translation as *Chinese Gleams of Sufi Light*, has long been treasured in the Muslim Far East.

Naqd al-Nuṣūṣ fī sharḥ Naqsh al-Fuṣūṣ is a commentary on Ibn al-‘Arabī's abridgement of his own highly controversial work *Fuṣūṣ al-ḥikam*. The *Fuṣūṣ* characterises each of the Prophets mentioned in the Holy Qur'ān, peace be upon them all, as relating to one aspect of the Divine Wisdom (*hikma*). *Sharḥ Fuṣūṣ al-Hikam*, completed the year before Jāmī's death, is a commentary in Arabic on the same work in its entirety.

Jāmī also composed /commentaries on the *Lama'āt*, another Sufi classic in Persian by Fakhr al-Dīn ‘Irāqī; on *qaṣīda* poems by the Egyptian mystic ‘Umar Ibn al-Fāriḍ; on verses by Jalāl al-Dīn Rūmī and by Amīr Khusraw of Delhi; and on his own *rubā'iyyāt* (quatrains, comprising four half-lines with the rhyming pattern AABA). *Shawāhid al-Nubuwwa* (“Proofs of Prophethood”) is an eloquent account of the first phase of Islamic history. Also there is the author's *Arba'īn*, presented in the volume you are now reading, which is also widely known by its Persian title, *Chihil kalima*. There are also at least two Ottoman Turkish versions, in which the verses are translated for the benefit of Turkish readers; one of these is by Yūsuf Nābī, one of the greatest Ottoman poets.

Al-Durrat al-fākhira, the original title of which is *Tahqīq al-madhāhib*, in Arabic, is widely recognised as a major treatise on metaphysics. It was written at the request of the Ottoman Sultan Muḥammad (Mehemmed) II, known as Fātih, con-

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queror of Constantinople. The Sultan, a munificent patron of learning and the arts, sent lavish gifts for Jāmī, in the hope of enticing him to the imperial court.

As if all these were not enough, the pen of this prodigious author also produced a treatise on music, a guide to the *manāsik* (rites) of *Hajj*, two short works on theological questions, and several on the composition of riddles. *Al-Fawā'id al-Diyā'iyya*, a commentary on *al-Kāfiya*, Ibn Mālik's famous textbook on Arabic syntax (*naḥw*), was written for his son Diyā' al-Dīn but later gained a wide readership; less well known is Jāmī's textbook on Arabic morphology (*ṣarf*), written in Persian prose and verse and entitled *Ṣarf-i Fārsi-i manzūm va manthūr*. Finally, the famous *Bahāristān*, composed in elegant prose interspersed with sparkling passages of verse, is an entertaining didactic text in several chapters, composed in emulation of the even more renowned *Gulistān* of Sa'dī.

The diversity of Jāmī's output in prose can hardly be matched by that of his poetical works, but here too he was highly versatile and prolific, as well as proficient. Each of his three large *Dīwāns*, compiled at different stages in his career, contains several genres of lyric verse. The number of poems he wrote as *nazīras* (responses in the same rhyme and metre) to works by earlier authors testifies to the breadth of Jāmī's knowledge as well as to the wealth of influences that he imbibed.

The lyric side of Jāmī's poetical corpus is less well known, and less studied, than his *mathnawīs*, lengthy poems composed in rhyming couplets. Most critics consider that although he does not rank among the most original of poets he was nonetheless one of the finest exponents of the ghazal in the classical period. His work seems to represent a landmark before the Persian ghazal developed in new directions, not necessarily for the better.

We now turn to the seven *mathnawī* poems, generally known collectively as *Haft Awrang*, meaning "Seven Thrones". *Silsilat al-dhahab* is full of ethical teachings and anecdotes, in some ways recalling the author's *Bahāristān*. The remaining six *mathnawī* poems were all produced within a few years.

The first and longest of the seven is in three parts and bears the title *Silsilat al-dhahab*, meaning "The Chain of Gold"—an expression which the Naqshbandī Sufis use to refer to the genealogical line of their spiritual masters. *Salamān wa Absāl* is a story of purification, in which physical desire is transmuted into spiritual love. *Tuhfat al-āhrār* ("A Gift to the [Spiritually] Free"), dedicated to the author's mentor Khwāja Ahrār, is a didactic poem filled with illustrative tales, as is the next poem in the series, *Subḥat al-Abraḥ* ("The Rosary of the Virtuous"), which concerns forty aspects of the spiritual path. Next comes the best known of

Jāmī's narrative poems, *Yūsuf wa Zulaykhā*, which enlarges upon the Qur'ānic narrative (see Sūra 12) concerning the love of Zulaykhā, the wife of the Egyptian minister known in the Bible as Potiphar, for the Prophet Joseph. In Jāmī's version her love becomes pure and spiritual and eventually, in her old age, she and Joseph (peace be upon him) are married. *Yūsuf wa Zulaykhā*, like several other major poems in classical Persian, is an allegory for the journey of the human soul from outer form (*sūra*) to inner meaning (*ma'nā*), or from attachment to people and things in themselves to attachment to Allah only, being unconcerned for anything except insofar as it reflects the Divine Reality, perfect and complete in Its Oneness.

The same goes for the classic Arab tale of *Laylā wa Majnūn*, which looks mainly at the dark side of love. Few people, if any, understand why the poet Qays has fallen for Laylā, daughter of the chief of an enemy tribe. His love is doomed to have a tragic end, yet they are destined to be together eternally after death. So it is with the human soul, for which it is normal—i.e. in accord with the human *fitra* or primordial perfection—to be passionately in love with the Divine, to the point of being happy to die for the sake of the blessed encounter. As Allah Most High says: 'There are those of mankind who regard others as equals to God, loving them as they should love God. But those

who have true faith are most extreme in their love for God' (Qur'ān 2:165).

The last poem of the *Haft Awrang* is *Khiradnāma-i Iskandarī*, Alexander's Book of Wisdom. Here, rather than retelling the legendary exploits of Alexander of Macedon, as was done so ably and profoundly by his predecessor Nizāmī, Jāmī elaborates on the material by making the great conqueror's mythical exploits a narrative framework within which the poet concentrates on tales and wise sayings of the sages whom the hero encounters in the course of his quest for wisdom.

Mention of the quest for wisdom brings us back to the text presented in this book. There is an extra dimension to Jāmī's *Arba'īn*, or forty Hadiths compilation. Each one is followed by verses comprising two couplets in Persian (known as *dū-baytī*) in which Jāmī paraphrases the meaning of the Arabic text. In some cases, he also adds a very brief gloss or comment. Alhamdulillah, for the benefit of those able to read Persian, or to recognise some words thanks to their knowledge of Urdu or other languages, the publishers of this volume have agreed to include these charming and eloquent verses in the original as well as in translation.

One of the features of the *Arba'īn* selected by Mawlānā Jāmī is the fact that he does not seek to impress us with his learning by including rare or little-known *Hadiths*. Nor does

he display his profound knowledge of the more arcane dimensions of the *Dīn* by choosing *Hadiths* concerned with doctrinal questions. Instead, he prefers those that have a straightforward message involving an ethical principle. Again, the verses that Jāmī addresses to himself in his epilogue are notable for the humility expressed in them. Besides expressing the aspiration to grow closer to Allah's Envoy ﷺ, their presence also implies a keen awareness that whatever advice an author addresses to others he should apply equally to himself.

May Allah, Blessed and Exalted is He, accept from 'Abd al-Rahmān Jāmī every one of his efforts for His cause, bestow upon him the finest of rewards, and grant that all who read this book gain lasting benefit. And that is not difficult for Him.

MUHAMMAD ISA WALEY

Al-Arba'īn

Chihil Kalima

INTRODUCTION

IN THE Name of Allah, the Most Merciful, the Infinitely Good. The truest discourse that narrators in religious gatherings and transmitters of lessons in certainty have committed to writing is praise of the All-Knowing, who has caused perfect and complete utterances to emanate from the miraculously instructive tongue of His Most Beloved One. Making them expressions of His own Perfect Speech and All-Inclusive Address, He has caused them to be conveyed, from one trustworthy narrator to another, to the ears of those deprived of the felicity of his direct company. He has enabled the latter to escape from the darkness of their misguidance by the light of knowledge of those utterances, and by acting in accordance with that knowledge. May Allah bless him and his Family and Companions, the transmitters of his knowledge and the preservers of his principles of etiquette (*adab*).

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That said, here are forty [Prophetic] sayings which have been rendered into Persian verse for ease of understanding and memorisation. The hopes of the poet and translator are that today he may qualify to be included among [those referred to in the Hadith] "Whoever preserves for the benefit of my Community forty Hadiths. . ."; and that Tomorrow he may attain the felicity of gaining the reward of "[. . .] On the Day of Resurrection, Allah shall raise him as a perspicacious scholar ('āliman faqīhan)". And from God, Bestower of existence on all that is, comes [all] immunity and help.

Said the Prophet, Allah's blessings and peace be upon him:



Hadith 1

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

None of you is truly a believer
until he likes for his brother what-
ever he likes for himself.

کرسی را لقب مکن مومن
کچه از سی جان و تن کا
تا نخواه برادر خود را
آنچه برای خوشن خواه

Don't give anybody the title 'Believer' -
even if he spends his heart and soul in striving -
until he comes to wish for his brother
whatever he wishes for himself.



Hadith 2

مَنْ أَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ
وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ فَقَدِ اسْتَكْمَلَ إِيمَانُهُ.

Whoever gives for Allah, withholds for Allah, loves for Allah, and hates for Allah has made his faith complete.

سرکه در حب و بغض و منع و عطا
بندوش دل بغیر حق مایل
نقد ایمان خویش یابد
بر محک قول حق کامل

He whose heart never turns away from God's will in loving and hating, withholding and giving, will find the coinage of his faith to be perfect according to the touchstone of God.

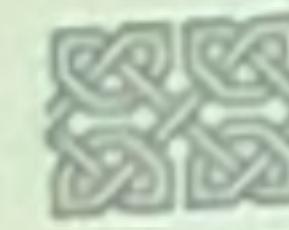
Hadith 3

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ
مِنْ لِسَانِهِ وَيَدِهِ.

A Muslim is someone from whose tongue and hand Muslims are safe.

مسلم آنکس بود بقول رسول
کچه عامی بود و کر عالم
که ببر جا بود مسلمانی
باشد از قول و فعل او سالم

"The Muslim is he," said the Envoy of God, "who, be he a layman or a scholar, in any place where Muslims may be, they are safe, whatever he says or does."



Hadith 4

خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ:
الْبُخْلُ وَسُوءُ الْخُلُقِ.

Two traits that are
never combined in a believer are
stinginess and ill nature.

بَذْلُ كُنْ مَالَ وَخُوْيَيْنِ كُوْدَرْ
رَاهِ إِيمَانَ اكْرَمَيْنِ پُوْلِيْ
زَانِكَهِ دَيْعَجِ مُؤْمِنِيْ بَامِ
نَشُودِ بَعْجَ بَخْلُ وَبَدْخُونِيْ

Spread around your good humour, character and gold,
if you are seeking the way that leads to true faith.

For there is no believer in whom the traits
of ill-temper and stinginess are combined.

Hadith 5

يَشَيْبُ ابْنُ آدَمَ وَيَشْبُ فِيهِ خَصْلَتَانِ:
الْحِرْصُ وَطُولُ الْأَمْلِ.

As a Son of Adam¹ grows old and grey,
two traits in him grow younger [and
stronger]: greed, and prolonged hopes.

آدمی را بِ پیری افزایید
سر زمان در بنای عمر خلل
لیک در دی جوان شود و صفت
حرص بجمع مال و طول امل

As a person grows increasingly old,
his hold upon life weakens all the time.
Yet two traits in him grow ever younger:
greed to pile up wealth, and long drawn-out hopes!



Hadith 4

خَصْلَتَانِ لَا يَجْتَمِعَانِ فِي مُؤْمِنٍ:
الْبُخْلُ وَسُوءُ الْخُلُقِ.

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بَذْلُ كُنْ مَالٌ وَخُوْيٌ نِيكُو وَزَرٌ
رَاهٌ إِيمَانٌ أَكْرَمٌ پُونِيٌّ
زَانِكَهٌ دَرِيجٌ مَوْمَنِيٌّ بَامٌ
نَشُودٌ جَمْعٌ بَخْلٌ وَبَدْخُونِيٌّ

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الْحِرْصُ وَطُولُ الْأَمَلِ.

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حرص بجمع مال و طول امل

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Hadith 6

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ. صَدَقَ.

He who has not thanked people has not thanked Allah." He spoke the truth.

بُونُعمت ز دست سرکه رسد
نه بیدان شکر کوئی پای
کی پشکر خدا قیام کند
تارک شکر بندگان خدا

From whomever's hands blessings come to you,
take steps to express your gratitude.

How can he pay his debt of thanks to God
who neglects to thank the servants of God?



Hadith 7

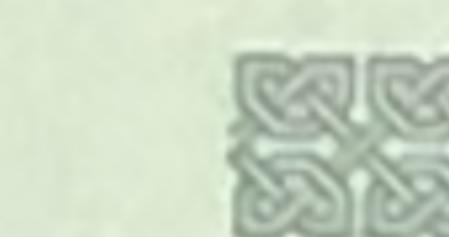
مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُ اللَّهُ.

Whoever does not have mercy upon people, God will not have mercy on him.

رحم کن زانکه برخ تو
در رحمت جزا تو نگشاید
تا تو بر دیگران نخشایی
ارحم الراحمین نخشاید

Be kind, show mercy; none other than you can open Compassion's Door to your face.

Until you are kind, and forgive others, the Most Merciful will not forgive you.



Hadith 6

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ. صَدَقَ.

He who has not thanked people has not thanked Allah." He spoke the truth.

بِتُوْنُمْتُ زَوْدَتْ سَرْكَهْ رَهْ
نِيْ بِيْدَانْ شَكْرَ كُونِيْ پَاهِ
كَيْ بَشْكَرْ خَدَا قِيَامْ كَنْدِ
تَارَكْ شَكْرَ بَنْدَهَانْ خَدَا

From whomever's hands blessings come to you,
take steps to express your gratitude.

How can he pay his debt of thanks to God
who neglects to thank the servants of God?

Hadith 7

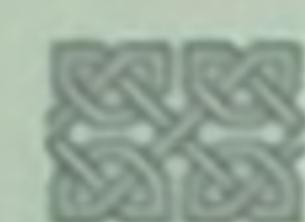
مَنْ لَا يَرْحَمُ النَّاسَ لَا يَرْحَمُهُ اللَّهُ.

Whoever does not have mercy upon
people, God will not have mercy on him.

رَحْمَمْ كَنْ زَانِكَهْ بِرَحْمَهْ توْ
دِرَحْمَتْ جَزْ ازْ توْنَكْشَاهِيْ
تاْ توْ بِرَدِيْكَرَانْ بَنْجَشَاهِيْ
أَرْمَ الْرَّاحِمِينْ بَنْجَشَاهِيْ

Be kind, show mercy; none other than you
can open Compassion's Door to your face.

Until you are kind, and forgive others,
the Most Merciful will not forgive you.



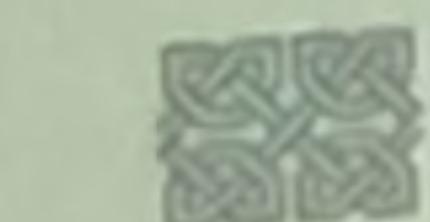
Hadith 8

الْدُّنْيَا مَلْعُونَةٌ مَلْعُونُ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ تَعَالَىٰ.

Accursed is this world, and accursed what is in it, save the remembrance of Allah Most High.

هُنْ لَعْنَتُ خَلْقِ آمَد
دُنْيَا وَ سَرْجَهُ مَسْتُ دُنْيَا
فِي رُكْنِ ذِكْرِ خَدَا كَهْ صَاحِبُ ذِكْر
دُ دُوْ عَالَمْ جَهْتُسْتُ اوْلَى

The curse of God has been pronounced upon this world and all that exists in this world – save God's remembrance; for one who does *dhikr*² is more worthy of mercy in both worlds.



Hadith 9

لَعْنَ عَبْدُ الدِّينَارِ لَعْنَ عَبْدُ الدِّرْهَمِ.

Accursed is the slave of the *dinar*, and accursed is the slave of the *dirham*³.

کَرْجَهُ مَسْتُ آفَاقَابِ رَحْمَتِ حَقِّ
شَامِلُ ذَرَهُ ذَرَ عَالَم
بَادِ ازَّانَ دُورِ بَنْدِ دِينَار
بَادِ ازَّانَ دُورِ بَنْدِ دِرْهَم

Though the sun of God's mercy embraces every atom that's in the universe, far from it be the slave of the *dinār* [coin]; far from it be the slave of the *dirham* [coin]!



Hadith 8

الْدُّنْيَا مَلْعُونَةٌ مَلْعُونُ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ تَعَالَىٰ.

Accursed is this world, and accursed what is in it, save the remembrance of Allah Most High.

هف لعنت خدای آمد
دنیا و سرچه سمت در دنیا
فیر ذکر خدا که صاحب ذکر
در دو عالم جمیعت اوی

The curse of God has been pronounced upon this world and all that exists in this world – save God's remembrance; for one who does *dhikr* is more worthy of mercy in both worlds.



Hadith 9

لُعْنَ عَبْدُ الدِّينَارِ لُعْنَ عَبْدُ الدِّرْهَمِ.

Accursed is the slave of the *dinar*, and accursed is the slave of the *dirham*³.

کچه سمت آن قاب رحمت حق
شامل ذره ذر عالم
باد ازان دور بند وینار
باد ازان دور بند درم

Though the sun of God's mercy embraces every atom that's in the universe, far from it be the slave of the *dīnār* [coin]; far from it be the slave of the *dirham* [coin]!



Hadith 10

دُمْ عَلَى الطَّهَارَةِ يُوْسَعُ عَلَيْكَ الرَّزْقُ.

Maintain your ritual purity,
that your provision may be abundant.

ای کز آلوکی تو شب و روز
فاقه و فقر تو زیاده شود
بی طهارت میباش تا بر تو
روزی تک تو کشاده شود

O you whose polluted state, night and day,
increases your want and your poverty –
don't go without purity, that your provision,
now restricted, may be expanded for you.



Hadith 11

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ.

A believer is not bitten from
the same hole twice.

دیگر از وی مار چشم وفا
سرکه شد با تو در جا کشاخ
زانکه سرکن دو بار مؤمن را
نکنزو مار از یکی سوراخ

If anyone's blatantly mistreated you,
expect no goodness from him in future.
For a true believer is never bitten
two times by a serpent from the same hole.



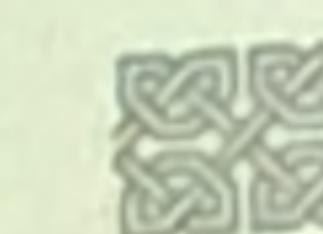
Hadith 10

دُمْ عَلَى الطَّهَارَةِ يُوَسِّعُ عَلَيْكَ الرِّزْقُ.

Maintain your ritual purity,
that your provision may be abundant.

ای کز آکودکی تو شب و روز
فاقه و فقر تو زیاده شود
بی طهارت میباش تا بر تو
روزی تیک تو کشاده شود

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دیگر از وی مار چشم وفا
سر که شد با تو در جا کشاخ
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If anyone's blatantly mistreated you,
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For a true believer is never bitten
two times by a serpent from the same hole.



Hadith 12

وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: الْعِدَةُ دِينٌ.

Another saying of his,
peace be upon him:
“A promise is a debt.”

مرد را سر چه بگذرد بزبان
عیب باشد و رای آن کردن
و عده د ذم کرم قرض است
فرض باشد ادای آن کردن

Whatever proceeds from the tongue of a man,
not to act on it is a matter for shame.
A pledge is a loan in honour's safe keeping,
something that it is essential to repay.



Hadith 13

وَمِنْ كَلَامِهِ: الْمُسْتَشَارُ مُؤْتَمِنٌ. - صَدَقَ نَبِيُّ اللَّهِ.

He also said: “One who is con-
sulted is counted on.” Truthfully
spoke the Prophet of Allah ﷺ.

مرکه در مشورت این باشد
کهچ باشد امان روی نین
چون نهان دارو آنچه مصلحت است
خانش خوان حکم دین نه این

He who is consulted in confidence –
even if the whole world is in his trust –
if he conceals what is expedient,
call him traitor, not true, to faith's dictates.



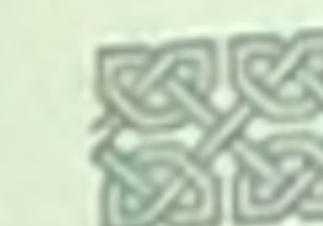
Hadith 14

وَأَيْضًا قَالَ: الْمَجَالِسُ بِالْأَمَانَةِ۔ - صَدَقَ نَبِيُّ اللَّهِ.

He also said: "Private meetings (*majālis*) are held on a basis of trust." Truly spoke the Prophet of Allah ﷺ.

ای شده محرم مجالس پس
راز سر مجلس امانت تست
مکن افشاءی راز مجلس کس
زانکه افشاءی آن خیانت تست

You who have been present in private meetings, each meeting's secrets are entrusted to you. Don't divulge the secrets of any meeting; to divulge it would be betrayal on your part.



Hadith 15

وَمِنْ كَلَامِهِ صَلَواتُ الرَّحْمَنِ عَلَيْهِ: السَّمَاحُ رِبَاحٌ.

He also said, the blessings of the All-Merciful be upon him: "Forgivingness is success."

سودت اگر بایت زمایه خویش
دست بخشش کشای و بخششیش
سودت اکنون سماش، فردا
در جوار خدای آسمایش

If you want profit from your capital, then open your hands, to give and forgive. The profit you earn will be praise right now, and Tomorrow⁵ repose in nearness to God.



Hadith 16

وَمِنْ كَلَامِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الَّذِينُ شَيْنُ الدِّينِ.

Another saying of his, peace be upon him and his progeny, is: “Debt (*dayn*) is a blemish (*shayn*) on [one’s] *dīn*.⁶”

نکشد برس مال دنیا رنج
سرکه خواه کمال برس دین
چه دین مکن به ناخن دین
تا نکاه جمال چه دین

He who seeks his share of perfection of *dīn*
will not suffer for the sake of worldly wealth.
Do not rend your *dīn*’s face with debt’s fingernails,
lest the beauty of your *dīn*’s face be blemished.



Hadith 17

وَمِنْ كَلَامِهِ: الْقَنَاعَةُ مَالٌ لَا يَنْفَدِ.

Another saying of his :
“Contentment is
inexhaustible wealth.”

صاحب حرص را از خوان کرم
فیض احسان نمیرسد سرکز
بـ قناعت کرای کان مایست
که بـ پایان نمیرسد سرکز

One who’s greedy never receives the grace
of virtue from [God’s] most bounteous feast.
Opt for contentment, for that is a source
of wealth that will never come to an end.

*Hadith 18*

وَمِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ: الْصُّبْحَةُ تَمْنَعُ الرِّزْقَ. - صَدَقَ.

Another saying of his, peace be upon him, is: "Sleeping in the morning impedes one's daily provision." He ﷺ spoke the truth.

ای کمر بسته کسب روزی را
صح خیزی دل فیروزیست
بر خواب صبح چشم بند
زانگه این خواب مانع روزیست

You who've buckled down to earn your living,
rising at dawn is the clue to success.

Do not close your eyes for a morning sleep,
for that sleep would hold your provision back.

Hadith 19

وَمِنْ كَلَامِهِ: آفَهُ السَّمَاحِ الْمَنْ. - صَدَقَ رَسُولُ اللَّهِ.

He said also: "Forgiveness is spoiled by demanding thanks." Truly spoke the Emissary of God ﷺ.

کی بنت کسی شود دل کرم
چون زمانت کنند دل سردی
فیر با خزان مانت نیست
آفت روض جانمودی

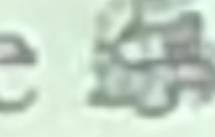
How can one's heart be warmed by a generous act,
when a cold heart is shown by demanding thanks?

There's no greater threat to chivalry's garden
than the autumn wind of demanding thanks!

Hadith 20

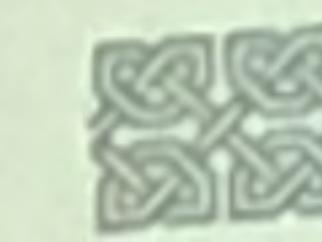
وَمِنْ كَلَامِهِ: الْسَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ. - صَدَقَ.

He said also: "Fortunate is he who takes admonition from others."

He  spoke the truth.

نیکنخت آنکسی که می نبرد
رُشک بر نیکنختی دکران
سخنی روزگار نا ویده
پند کرید ز سخنی دکران

Fortunate is the one who is untouched by envy of the good fortune of others, and takes admonition from others' hardship before experiencing hard times himself.



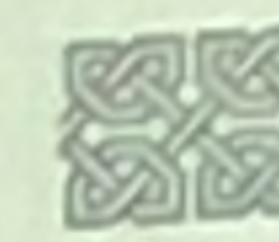
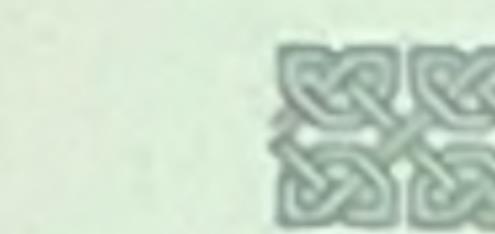
Hadith 21

كَفَىٰ بِالْمَرْءِ إِثْمًا أَنْ يُحَدَّثَ بِكُلِّ مَا سَمِعَ.

It is sin enough for a man to speak of all that he hears.

مردابس همین گنه که قدم
از مقص امان نمد یرون
سرچه آید دون روزن گوش
از مرز زبان دهد یرون

It is sin enough for a man to set foot beyond the point where security lies: to let out, by the passage of his tongue, all that enters the window of his ear.



Hadith 22

وَمِنْ كَلَامِهِ: كَفَىٰ بِالْمَوْتِ وَاعِظًا. - صَدَقَ.

Another saying of his, peace be upon him: "Death is sufficient as an admonisher." Truthfully did he speak.

چند کیری ب مجلس و اعط
پای منبر پی کر قتن پند
و اعط تو بس برک مسایه
نفر نوحه کر یانگ بلند

How long will you sit beneath the *minbar* in the preacher's sermon, to seek advice? A neighbour's death should be sermon enough: the mourners' laments and their piercing cries!

Hadith 23

وَمِنْ كَلَامِهِ: خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ.

Another saying of his: "The best of people is he who most benefits people."

ای که پرسی که بترین کس کیست
کویم از قول بترین کسان
بترین کس کسی بود که ز خلق
میش باشد بخلق نفع رسان

You who ask, "Who is the best person?" – I say, quoting the best person of all, that the best is he who, of all people, brings people the greatest benefit.



Hadith 24

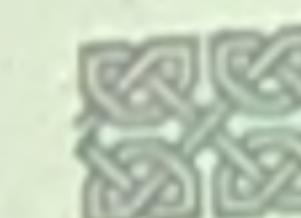
إِنَّ اللَّهَ تَعَالَى يُحِبُّ السَّهْلَ الطَّلِيقَ.

Allah Most High
loves the easy-going
and the cheerful.

تا خدا دوست کیردت با خلق
کیدل و یکنban و یکرو باش
شاد طبع و شکفتة خاطر زی
زم خوی و کشاده ابرو باش

So that God may make people fond of you,
be single of heart, of tongue, and of face.

Live cheerfully and open-mindedly;
be soft-natured, happy, with smiling eyes.



Hadith 25

وَمِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ: تَهَادُوا تَحَابُوا.

He said also, Allah's blessings be upon
him and his family: "Exchange gifts,
and increase in mutual affection."

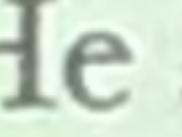
دوستی مغز و پوست شمنیست
تا کی از مغز سوی پوست شوید
بهدیا کنید و او وستد
تا بزم زان و سلے دوست شوید

Friendship is the kernel, enmity the pith.
How long will you shun the nut for its shell?
Let your giving and taking be through gifts,
so by that means you become dear friends.

Hadith 26

أَطْلُبُوا الْخَيْرَ عِنْدَ حِسَانِ الْوُجُوهِ . - صَدَقَ .

“Look for goodness
in those whose faces
are comely.”

He  spoke the truth.

بر در خوب رویی منزل کر
چون پی حاجتی بروان آیی
که ازان پوشش که حاجت تو
دبه از دینش یاسایی

Find a place at the door of a fair-faced one;
when you come out in search of something you need;
so that even before they give you what you need
you experience delight in seeing them.

Hadith 27

وَأَيْضًا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: رُزْ غِيَّبًا تَزَدَّدُ حُبًا .

Another saying of his,
Allah's blessings be upon him and
his progeny, is: “Visit but once in a
while, to increase in affection.”

دیدن دوست دوست را کر کر
چهر دوستی پیاراید
ز آتفاق دوام صحبت شان
شوق کاهد ملالت فزاید

For friends to see each other now and then
makes the face of friendship more beautiful.
To be always in their company leads
to boredom and lessens one's eagerness.



Hadith 28

طُوبَى لِمَنْ شَغَلَهُ عَيْبُهُ عَنْ عُيُوبِ النَّاسِ.

Fortunate is he whose own faults distract
him from [other] people's faults.

ای خوش آنکو بعیب نمی خویش

پیشوای سروران گردو

عیب او پیش دید دل او

پر عیب دیگران گردو

How happy is he who, seeing his own faults,
becomes the foremost among the virtuous!
His own defects, seen by the eyes of his heart,
make a veil that conceals the faults of others.

Hadith 29

الْغَنَىُ الْيَأسُ مِمَّا فِي أَيْدِي النَّاسِ.

True wealth lies in having no hope
of what [other] people possess.

کر دلت را تو انگری باید

که تو انگر دلی نکو سریست

باز کش دست مت از همه چیز

که بدست تصرف دکریست

If you want your heart to gain true riches –
since wealth for the heart consists in virtue –
keep your mind's hands away from anything
that's in anyone else's hands to give.

Hadith 30

مِنْ حُسْنِ إِسْلَامِ الْمَرءِ تَرُكُهُ مَا لَا يَعْنِيهِ.

Part of the beauty of a man's
Islam is to disregard what
does not concern him.

تا شود در جهان علم عمل
شاهد دین تو جمال افزای
زانجه در خور نیقتت بازیست
زانجه لایق نباشدت باز آی

That your *dīn*'s lovely youth may grow more fair
in this world of knowledge and of action,
stand aside from what's unfitting for you;
come away from what's not worthy of you.

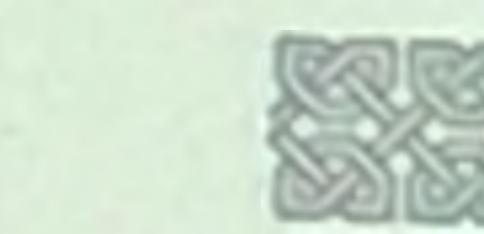
Hadith 31

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ؛ إِنَّمَا الشَّدِيدُ
الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الغَضَبِ.

[True] strength has nothing to do with
wrestling: the [real] strong man is one
who controls himself when angry.

پلوان نیست آنکه دکشی
پلوان دکر بیندازو
پلوان آن بود که کاه غضب
نفس اماره را بزون سازو

The champion is not he who in wrestling
can throw another champion down;
the true champion is he who, when angry,
can hold his imperious ego down.



Hadith 32

لَيْسَ الْغَنَى عَنْ كَثْرَةِ الْعَرَضِ،
إِنَّمَا الْغَنَى غِنَى النَّفْسِ.

Wealth has nothing to do with having ample means: [true] wealth is wealth [or independence] of the soul.

نَّهْ تَوَكَّلْ كَسْيِ بُودْ كَهْ بِهَال
كَارْپَرْدَازْ وْ چَارَهْ سَازْ شَوْد
آنْ بُودْ كَرْ شَهُوْدْ فَضْلْ خَدَائِي
ازْ زَرْ وْ مَالْ لَبِيْ نِيَازْ شَوْد

The rich man is not he who can use his wealth to get something done, or to put things right. He's someone who, seeing the bounty of God, has no need or wish for possessions or gold.

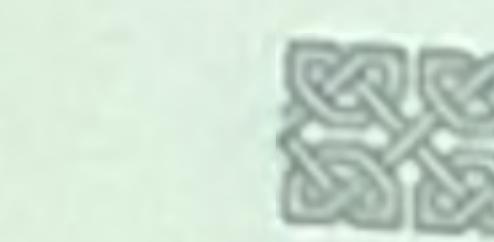
Hadith 33

وَمِنْ كَلَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ:
الْحَرْزُمُ سُوءُ الظَّنِّ.

Another saying of his, Allah's blessings be upon him: "Excessive caution (*al-hazm*)⁸ means thinking ill."

حَرْمُ مَرْدَآنْ بُودْ كَهْ دِعْمَهْ وَقْت
دِعْمَهْ خَلْقْ بَدْ گَانْ باشَد
دِعْمَهْ كَارْ اَعْتِيَاطْ كَنْد
تَازْ سَرْ كَيدْ دَامَانْ باشَد

In men, being overcautious means being suspicious about everyone, and taking precautions in every matter to ensure that they are safe from any plot.



Hadith 34

وَمِنْ كَلَامِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
الْعِلْمُ لَا يَحِلُّ مَنْعَهُ.

Another of his sayings, may Allah bless him and grant him peace: "Knowledge⁹ is something unlawful to withhold."

ای کرامای مرد و اشور
که ترا علم دین بود معلوم
مستعد را از آن مشو مانع
ستحق را از آن مکن محروم

O venerable, learned gentleman –
you whose knowledge of the *dīn* is well-known –
don't withhold it from those fitted for it;
don't deprive those who are worthy of it.

Hadith 35

وَمِنْ كَلَامِهِ: الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ.
- صَدَقَ نَبِيُّ اللَّهِ.

Another saying of his:
"A good word is an act of charity."
Truthfully spoke Allah's Prophet ﷺ.

سخن نرم کوی با سایل
کر ز ماش نمیدی نقطه
زانکه در روی اهل حاجت مست
قول خوش از مقول صدقه

Speak gently to those who ask of you,
if you give them nothing material;
for a kindly word addressed to those
in need is counted as charity.

Hadith 36

وَمِنْ كَلَامِهِ: كَثْرَةُ الضَّحْكِ تُمِيتُ الْقَلْبَ.

He said also ﷺ: “To laugh much
puts the heart to death.”¹⁰

خرم آنکس که بزنده دلی
زیر لب خنده را بمیراند
خنده کم کن که خد بسیار
صد دل زنده را بمیراند

Happy is he who makes his laughter die
beneath his lips, to keep his heart alive.
Laugh little, because laughing to excess
spells death for a hundred living hearts.

Hadith 37

وَمِنْ كَلَامِهِ: الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ.

He said also ﷺ: “Paradise is
beneath the feet of mothers.”

سرز مادرکش که تاج شرف
گردی از راه مادران باشد
خاک شو زیر پای او که بشت
در قدم گاه مادران باشد

Don't disobey your mother. Crowns of honour
are no more than dust in the path of mothers¹¹.
Be dust beneath her feet, because Paradise
lies beneath the place trodden by mothers' feet.

Hadith 38

الْبَلَاءُ مُؤَكِّلٌ بِالْمَنْطِقِ۔ - صَدَقَ رَسُولُ اللَّهِ۔

“All disasters result from spoken words.”¹²

Truly spoke the Emissary of Allah ﷺ.

سُرکَشِد بِتَلَاقِ بَرْگُوی
بِبَلَامی عَجَبَ كَرْفَارَت
سَرْبَلَامی كَمِيرَد بَكْسَان
بِیَشَرَازِ مَرْكَفَارَت

Anyone afflicted with talkativeness
gets caught up in amazing kinds of trouble.
Of all the disasters that come people's way,
most are the result of things that they say.

Hadith 39

النَّظَرُ سَهْمٌ مَسْنُوْمٌ مِنْ سَهَامِ إِلَيْنَا.

A stolen glance (*al-nazra*) is a poisoned
arrow, one of the Devil's arrows.

دیدن زلف و خال نامحرم
دان کید و دام ابلیس است
سر نظر ناکیست زر آکو
که زشت کان ابلیس است

To see a non-*mahram*'s¹³ hair or beauty spot
is the bait in a ruse, and the Devil's trap.
Each glance is an arrow that's laced with poison
straight from the thumb-stall of the Devil's bow.

Hadith 40

[وَمِنْ كَلَامِهِ قَالَ: لَا يَشْبَعُ الْمُؤْمِنُ دُونَ جَارِهِ.]

A true believer does not eat his fill without [checking on] his neighbour.

مرک د خَذَة مُسْلِمَانِي
باشد از نقد دین کرمانی
کی پسند که خود بخوبی سیر
بنشیند کریم مسایی؟

How could anyone within the bounds of Islam, dignified by possessing the coinage of faith, think it right to sleep with his own stomach full while his next door neighbour sits up, hungry⁴?

[CONCLUSION]

تَمَّتْ تَرْجِمَةُ هَذِهِ الْأَرْبَعِينَ بِتَوْفِيقٍ مَّنْ هُوَ نَاصِرٌ وَمُعِينٌ
سَنَةَ سِتٍّ وَثَمَانِينَ وَثَمَانِيَّةٍ، وَالْحَمْدُ لِلَّهِ عَلَى الْإِثْمَامِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى مُحَمَّدٍ وَآلِهِ الْبَرَّةِ الْكَرِيمِ.

The translation of these Forty [Hadiths] has been completed, thanks to the success granted by Him who is [the sole] Helper and Support, in the year eight hundred and eighty six¹⁵. All praise be to Allah for its completion; and blessings and peace be upon Muhammad and upon his virtuous and noble Family.

ابیعنای سالکان جامی مت بر وصول صدر قبول
بود از فضل حق عجیب و غیر که بین اربعین رسی بوصول

Arba'īns of spiritual travellers, Jāmī, are accepted means to draw near the Master (*sadr*)¹⁶. By God's grace it would be neither strange nor rare were you to reach your goal through this *Arba'īn*.

تَمَّ

NOTES ON THE CONTENT OF THE HADITHS

1. Meaning, of course, every human being.
2. *Dhikr Allāh*: the remembrance or invocation of God or, by extension, any approved act of worship or any service to God or man intended purely for the good pleasure of God. Also implied is the remembrance *by* God *of* man, since (a) our remembrance is something created by Him and (b) He has promised (Qur'ān 2:152) "So remember Me, and I will remember you."
3. A dirham (from Greek "drachma") is a small coin, the dinar being a larger one.
4. Some manuscripts read مردرا هرچه بر زبان آید, which has the same meaning.
5. Here "Tomorrow" means "on Judgement Day, when it will seem as though our lifetime in the world was but one day and/or one day ago. Cf. Qur'ān 59:18: *Wa-l-tanzur nafsun mā qaddamat li-ghad* ("Let [each] soul look to what it has sent ahead for Tomorrow").
6. The Arabic word *dīn* cannot be translated by a single English word: it connotes not simply religion but more specifically the relationship – the contract – between the Lord of Creation and each individual. *Dayn* (meaning "debt") comes from the same root, the meanings of which include "being under an obligation" and "owing allegiance".
7. Being "fair of face" perhaps has more to do with the outward reflection of spiritual virtue than with conventional ideas of physical beauty; but Allah *ta'ālā* knows best. The Arabs traditionally possessed a particular sensitivity

to the connection between traits of character and physical appearance, and cultivated the skill of *firāsa* or physiognomy, which is based upon it. In addition, *firāsa* also has the broader meaning of 'insight' or 'intuition'. The Prophet ﷺ is reported as having said "Beware of the insight (*firāsa*) of the true believer, for he sees by the light of Allah" (al-Tabarānī, *al-Mu'jam al-kabīr*).

8. While *hazm* more often means 'resoluteness' or 'prudence', it is clear from the context that what Allah's Envoy ﷺ here had in mind is a negative rather than a positive trait of character. Consider, for example, the more extreme forms of 'risk avoidance' to be found here and there in the early 21st century.
9. Here "knowledge" signifies knowledge of real value, such as knowledge of Allah and His Commands (witness the interpretation given in Jāmī's verses), rather than just information. There are occasions when it is entirely permissible, or even essential (as Hadith 14 shows), to keep information secret.
10. The wisdom of this Hadith is not lessened by the fact that in some social milieux and cultures frequent joking and laughter are not seen as faults at all.
11. In other words, a crown of honour is nothing compared to what is owed to mothers. Considering the proportion of Muslim women who are mothers, this Hadith ought to give pause to those non-Muslims who consider that Islam accords scant respect to women—and to those Muslims who fail to respect them, in some cases going to extremes to try to deprive future mothers of any schooling.
12. What God's Emissary ﷺ may have meant by this is that all kinds of misfortune can arise as a result of things people say. Alternatively, this is a rhetorical use of *mubālagha* or hyperbole to indicate the extreme frequency and gravity of such consequences. Allah knows best.
13. A *mahram* is a person with whom it is lawful to have close contact because the nature of one's relationship or kinship precludes the possibility of marriage with them, such as a spouse, parent, child or sibling. The *Shari'a* (sacred law) of Islam does not allow men to look freely and unnecessarily at women, or vice versa—or to dress or behave in ways that might encourage it.

14. Meaning that the neighbour is too hungry to be able to sleep. Giving everyone their rights, including neighbours, is a cardinal duty for Muslims. Both 'Ā'isha (may Allah be pleased with her) and Ibn 'Umar (may Allah be pleased with him and his father) reported the Emissary of Allah ﷺ as having said that the Angel Gabriel so greatly emphasised the importance of kindness to neighbours that he ﷺ began to think he was going to give them rights of inheritance (see e.g. Muslim, *al-Birr wa al-sila wa al-ādāb*).
15. The year 886 of the *Hijrī* calendar fell partly in 1481 and partly in 1482 C.E., which means that Jāmī compiled his *Arba'īn* ten years before his death.
16. Possibly Jāmī means that he hopes the compilation of forty Hadiths may be a means to gain closeness to the Prophet himself ﷺ.

SOURCES OF THE FORTY HADITHS

1. Agreed upon: *Bukhārī* (13); *Muslim* (170–71).
2. Cf. *Abū Dāwūd* (4681); *al-Tabarānī*, *al-Mu'jam al-kabīr* (412/20), *Musnad al-Shāmiyyīn* (1260); *Musnad Abī Ya'lā* (1485, 1500); *Aḥmad* (15638; 15617); *Tirmidhī* (2521); and *Hākim* (2694). *Al-Tirmidhī* grades this Hadith as *ḥasan*, although some editions of his *Sunan* record him grading it as *munkar*. See *Mubārakpūrī*'s *Tuhfat al-Āhwadhī* for a discussion on this. The latter considers it *ḥasan* and not *munkar*. *Al-Hākim* classifies it as authentic according to the *Bukhārī*-*Muslim* criteria (*Ṣaḥīḥ 'alā sharṭ al-Shaykhayn*); *al-Dhahabī* concurs.
3. Agreed upon: *Bukhārī* (10); *Muslim* (40–42).
4. *Musnad al-Ṭayālīsī* (2322); *Musnad al-Shihāb* (3:319); *Musnad 'Abd ibn Ḥumayd* (994); *Tirmidhī* (1962); *Musnad Abī Ya'lā* (1328); *al-Adab al-mufrad* (282). *Al-Tirmidhī* grades it as rare (*gharīb*) from *Ṣadaqa ibn Mūsā*.
5. Cf. *Aḥmad* (12202, 12142, 13917, 12721, 13694, 12998); *Muslim* (2410–2414); *Bukhārī* (6420–21).
6. Cf. *Tirmidhī* (1954–55); *Aḥmad* (7504, 11703, 11280); *Bukhārī*, *al-Adab al-mufrad* (218); *Abū Dāwūd* (4811).
7. Agreed upon: *Bukhārī* (6013, 7376, 5997); *Muslim* (6028–31); also *Tirmidhī* (1911).
8. Cf. *Tirmidhī* (2322); *Ibn Mājah* (4112); *al-Tirmidhī* grades it as *ḥasan gharīb*. The variant continues: “*illā dhikr Allāh wa mā wālāh, wa 'ālim aw*

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muta'allim" ("save the remembrance of Allah and whatever brings one near to Him, and a scholar or a student").

9. See Tirmidhī (2375), also cf. Bukhārī (2886–86, 6435). Tirmidhī grades it as *hasan gharīb*. Bukhārī has: "Perish the slave of the dinar, the dirham, the velvet robe, the fine cloak! If given them he is pleased, and if not given them he is displeased."
10. See *Kanz al-'ummāl* (vol. 16, no. 44154).
11. Agreed upon: Bukhārī (6133); Muslim (7498–99).
12. No source appears to have been found for this Hadith.
13. Abū Dāwūd (5128); Tirmidhī (2822–23); Ibn Mājah (3745–46). Al-Tirmidhī classified this Hadith as *hasan*.
14. Abū Dāwūd (4869); Ahmad (14693), also cf. Abū Dāwūd (4868); Tirmidhī (1959); Ahmad (14474).
15. See *al-Maqāṣid al-hasana* (no. 568, p. 284). The full wording is "*al-Samāḥ ribāḥ wa al-'usr shu'm*" ("Forgivingness is success; harshness is misfortune"). This Hadith appears in *Musnad al-Shihāb* (13:23) from Ibn 'Umar and in al-Daylāmī (3571) from Abū Hurayra; both narrators attribute this to the Prophet ﷺ.
16. *Musnad al-Shihāb* (19:31); al-Daylāmī (3099); also cf. *Kashf al-khafā'* and al-Daylāmī (3101), where the wording from 'Ā'isha (r) is: *al-Dayn yanqūs min al-dīn wa al-ḥasab* ("Debts detract from *dīn* and autonomy").
17. See al-Ṭabarānī, *al-Mu'jam al-awṣaṭ* (6922) from Jābir (r), who attributes it to the Prophet (ṣ). It reads in full, "*Alaykum bi-al-qanā'a, fa-inna al-qanā'a mā lā yanfaḍ*" ("You must have contentment, for contentment is inexhaustible wealth"). Al-Sakhāwī adds: "*wa kanz lā yakhṣā*" ("and a treasure that will never vanish") to his citation from al-Ṭabarānī. He also mentions that the omission of this clause is maintained from Anas and is recorded by al-Quḍā'ī and al-'Askarī, who narrate from Jābir. See his *al-Maqāṣid al-hasana* (p. 356, no. 777).
18. Ahmad (530). Also cf. *al-Maqāṣid al-hasana* (p. 301, no. 613); and Ibn al-Jawzī's *al-Mawdū'āt* (no. 724 in Dhahabī's *Talkhīṣ*). This Hadith is extremely weak.
19. *Da'īf al-Jāmī' al-ṣaghīr wa ziyādātuh* (no. 9), from al-Bayhaqī's *Shu'ab al-īmān*. The text forms part of a long Hadith enumerating the gestures that can ruin good deeds.

20. Muslim (2645).
21. Abū Dāwūd (4992); cf. Muslim's *Muqaddima* (5/7), where his variant replaces *īthman* with *kadhībān*.
22. See *al-Maqāṣid al-hasana*, (p. 367, no. 803). The author narrates variants from al-Ṭabarānī, al-Bayhaqī, al-Quḍā'ī and 'Askarī.
23. al-Ṭabarānī, *al-Awsaṭ* (5787).
24. *Musnad al-Shihāb* (690:1083–84). The transmission is extremely weak. The meaning, however, can be supported.
25. *Muwaṭṭā'* (694/3368). The full wording of the Hadith is "*Taṣāfahū yadhab al-ghill wa tāhādaw tāhābbū wa tādhab al-shaḥnā*", meaning "Shake hands: it will banish animosity from the heart. Exchange gifts: it will increase love and banish enmity."
26. *Musnad al-Shihāb* (431: no. 661). The transmission is extremely weak. Many have suggested that this Hadith is fabricated and baseless, but al-Suyūṭī grades it as *hasan ṣaḥīḥ*, while the modern scholar Ahmad ibn al-Ṣiddīq al-Ghumārī considers it "good upon the basis of others" (*hasan li-ghayrih*). See al-Ghumārī's study of the variants of this Hadith, entitled *Bulūgh al-ṭālib mā yarjū min ṭuruq Hadith Uṭlubū al-khayr 'ind hisān al-wujūh*, and Ḥamdi 'Abd al-Majīd al-Salāfi's detailed exposition in his edition of *Musnad al-Shihāb*.
27. *Musnad al-Bazzār* (vol. 9, no. 3963); cf. as-Sakhāwī, *al-Maqāṣid al-hasana* (p. 271, no. 535). Apart from the weakness of this Hadith, there is much discussion surrounding its attribution to the Prophet. See Ibn Hajar's commentary, *Fatḥ al-Bārī*, on Bukhārī (no. 6079).
28. Al-Daylāmī (vol. 2, no. 3929); cf. *al-Maqāṣid al-hasana* (p. 322, no. 661), and al-Munāwī's *Fayd al-Qadīr* (5306), where he quotes al-'Irāqī's opinion that all the variants are weak.
29. See *Musnad al-Shihāb* (134:199), (296:422); also cf. *Kanz al-'ummāl* (vol. 3, no. 6121–23).
30. *Muwaṭṭā'* (683/3352); Ibn Mājah (3976); Tirmidhī (2317–18); Ahmad (1737).
31. Agreed upon: Bukhārī (6114); Muslim (2609).
32. Agreed upon: Bukhārī (6446); Muslim (1051).
33. *Musnad al-Daylāmī*, (vol. 2, no. 2797). Also cf. *al-Maqāṣid al-hasana* (p. 42, no. 32). Al-Sakhāwī attributes it to 'Alī but it appears as 'Abd al-Rahmān ibn 'Āmir in the edition of the *Musnad* we have consulted.

34. See *al-Maqāṣid al-hasana* (p. 344, no. 704); *Kanz al-‘ummāl* (28670); *Kashf al-khafā'*.
35. Agreed upon: *Bukhārī* (2989); *Muslim* (2335).
36. See *Ibn Mājah* (4193); *Bukhārī*, *al-Adab al-mufrad* (252–3); *Tirmidhī* (2305); *Aḥmad* (8095). There is a discussion in the chain of some of its variants. The variants have otherwise been considered *ṣaḥīḥ* and *ḥasan*.
37. The attribution of this Hadith to the Prophet, despite its fame, is contentious if not spurious. However, its meaning is correct in *shā' Allāh*. The report in *Bukhārī* (3004, 5972), *Aḥmad* (15538), *Nasā'ī* (3106), *Ibn Mājah* (2781) supports this. *Al-Sakhawī* observes that the supporting report is *muḍtarib* (inconsistent, discrepant). *Ibn Taymiya* states that he does not know of any elevated report with a sound transmission confirming this report. See *Ibn Taymiyya*, *Aḥādīth al-quṣṣāṣ* (no. 70); *al-Sakhawī*, *al-Maqāṣid al-hasana* (p. 207, no. 372); *al-‘Ajlūnī*, *Kashf al-khafā'* (no. 1078); cf. *Bukhārī* (3004, 5972); *Nasā'ī*; *Aḥmad* (15538); *Ibn Mājah* (2781). For a discussion of the complexity of the report, refer to *Ibn Hajar*'s *al-İṣāba* and *Tahdīb al-Tahdīb* under 'Jāhima'.
38. Cf. *Musnad al-Shihāb* (227–228); *al-Daylāmī*, (2221); *Kashf al-khafā'* (no. 926). *Ibn al-Jawzī* considers this report fabricated, but *al-Sakhawī* finds that inappropriate because of the number of reports bearing this wording. See his *al-Maqāṣid al-hasana* (p. 174, no. 30).
39. al-Ḥākim, *Mustadrak ‘alā al-Ṣaḥīḥayn* (4/314); *Musnad al-Shihāb* (292–93) with slight variance.
40. See *al-Ḥākim* (4/167); *Aḥmad* (390), both with *rajul* instead of *mu'min*; also see *al-Adab al-mufrad* (112) for a supporting variant.

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FORTY HADITHS ON ETHICS AND PRACTICAL WISDOM

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MAWLĀNĀ JĀMĪ

Born near Kharjird in western Afghanistan, 'Abd al-Rahmān Jāmī (d. 896/1492) was already a religious scholar of tremendous ability when he experienced a call to the mystical Path. Settling in the Timūrid capital of Herat, Jāmī embarked on a spiritual and intellectual journey that led him to produce some of the greatest didactic and lyric verse in the canon of classical Persian poetry, as well as prose works on a remarkably wide range of subjects, including metaphysics, ethics, jurisprudence, biography, and Arabic grammar.

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